तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

Sri Krishna Kathamrita
Bindu

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The Only Means in Kali-yuga

Translation and Purports to
Śrī Caitanya-caritāmṛta ādi-lila 17.21-25
By His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

TEXT 21

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā

In this Age of Kali there is no other means, no other means, no other means for self-realization than chanting the holy name, chanting the holy name, chanting the holy name of Lord Hari.

TEXT 22

kali-kāle nāma-rūpe kṛṣṇa-avatāra
nāma haite haya sarva-jagat-nistāra

In this Age of Kali, the holy name of the Lord, the Hare Krishna *mahā-mantra*, is the incarnation of Lord Krishna. Simply by chanting the holy name one associates with the Lord directly. Anyone who does this is certainly delivered.

TEXT 23

dārḍhya lāgi' 'harer nāma'-ukti tina-vāra
jaḍa loka bujhāite punaḥ 'eva'-kāra

This verse repeats the word "*eva*", "certainly", three times for emphasis, and it also three times repeats "*harer nāma*", "the holy name of the Lord", just to make common people understand.

PURPORT

To emphasize something to an ordinary person, one may repeat it three times, just as one might say, "You must do this! You must do this! You must do this!" Thus the *Bṛhan-nāradīya Purāṇa* repeatedly emphasizes the chanting of the holy name so that people may take it seriously and thus free themselves from the clutches of *māyā*. It is our practical experience in the Krishna consciousness movement all over the world that many millions of people are factually coming to the spiritual stage of life simply by chanting the Hare Krishna *mahā-mantra* regularly, according to the prescribed principles. Therefore our request to all our students is that they daily chant at least sixteen rounds of this *harer nāma mahā-mantra* offenselessly, following the regulative principles. Thus their success will be assured without a doubt."

TEXT 24

'kevala'-śabde punarapi niścaya-karaṇa
jñāna-yoga-tapa-karma-ādi nivāraṇa

The use of the word "*kevala*", "only", prohibits all other processes, such as the

next column ☞

cultivation of knowledge, practice of mystic yoga, or performance of austerities and fruitive activities.

PURPORT

Our Krishna consciousness movement stresses the chanting of the Hare Krishna mantra only, whereas those who do not know the secret of success for this Age of Kali unnecessarily indulge in the cultivation of knowledge, the practice of mystic yoga, or the performance of fruitive activities or useless austerities. They are simply wasting their time and misleading their followers. When we point this out very plainly to an audience, members of opposing groups become angry with us. But according to the injunctions of the *śāstras*, we cannot make compromises with these so-called *jñānīs, yogīs, karmīs* and *tapasvīs*. When they say they are as good as we are, we must say that only we are good and that they are not good. This is not our obstinacy; it is the injunction of the *śāstras*. We must not deviate from the injunctions of the *śāstras*. This is confirmed in the next verse of the *Caitanya-caritāmṛta*.

TEXT 25

anyathā ye māne, tāra nāhika nistāra
nāhi, nāhi, nāhi —— e tina 'eva'-kāra

This verse clearly states that anyone who accepts any other path cannot be delivered. This is the reason for the triple repetition 'nothing else, nothing else, nothing else,' which emphasizes the real process of self-realization.

Chant the Pure Name

Sri Srimad Gour Govinda Swami Maharaja
Lecture on Cc. ādi-lila 17.21-25

In his *Śrī Harināma-cintāmaṇi* (2.13-14), Thakur Bhaktivinode describes:

kṛṣṇa-nāma cintāmaṇi anādi cinmaya
yei kṛṣṇa, sei nāma — eka tattva haya

caitanya-vigraha nāma nitya mukta-tattva
nāma nāmī bhinna naya, nitya śuddha sattva

The holy name of Krishna is an embodiment of divine intelligence and spiritual ecstatic bliss. It is all pure, ever perfect, absolutely free from any material nature, and fully identical with the *svarūpa*, the form of Bhagavan.

Caitanya-caritāmṛta (*madhya* 17.130-132) says the same thing, *'kṛṣṇa-nāma', 'kṛṣṇa-svarūpa' —— duita 'samāna'* — The name of Sri Krishna and the transcendental form of Sri Krishna are identical.

'nāma', 'vigraha', 'svarūpa' —— tina eka-rūpa
tine 'bheda' nāhi, —— tina 'cid-ānanda-rūpa'

The name, form, and the deity, all three are exactly the same. There is no difference. All three are transcendental by nature and hence there is not the least difference between them.

deha-dehīra, nāma-nāmīra kṛṣṇe nāhi 'bheda'
jīvera dharma —— nāma-deha-svarūpe 'vibheda'

Sri Krishna's body is Sri Krishna Himself. On the transcendental plane there is no categorical difference between the body and the being. There is no difference between the body of Krishna and Krishna Himself. Similarly, there is no difference between the name of Krishna and Krishna Himself. But *jīvera dharma nāma-deha-svarūpe 'vibheda'* — in a *jīva* there is a difference. The name of the *jīva* is different from the body of the *jīva*. The name Mr Alan, is not the same as the pure *svarūpa* of the *jīva*. It is different. But in respect to Krishna there is no difference.

Caitanya-caritāmṛta (*madhya* 17.134-135) describes Mahaprabhu's teachings:

ataeva kṛṣṇera 'nāma', 'deha', 'vilāsa
prākṛtendriya-grāhya nahe, haya sva-prakāśa

kṛṣṇa-nāma, kṛṣṇa-guṇa, kṛṣṇa-līlā-vṛnda
kṛṣṇera svarūpa-sama —— saba cid-ānanda

The name, form, and pastimes of Sri Krishna are not subject to the understanding of the material senses. They are self-effulgent and self-revealing truth. If your senses are purified they will be revealed. As long as your senses are material, you are on the material plane and it will never be revealed to you.

Srila Rupa Goswami, in his celebrated work, *Śrī Bhakti-rasāmṛta-sindhu*, quotes the following *śloka* from *Padma Purāṇa:*

ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ

Sri Krishna's name, form, qualities, and pastimes are beyond comprehension of the material senses. When a *jīva* actually realizes that he is an eternal servant of Bhagavan Sri Krishna — *jīva nitya kṛṣṇa-dāsa* — then and then alone do the transcendental name, form, qualities, and pastimes spontaneously manifest themselves. Sri Krishna's qualities and pastimes, and the traits of His servitors, all being eternal, spiritual, and full of transcendental bliss, are not material forms, odors, and sounds. They are not comprehensible to the fallen *jīvas*, who are slaves of the triple qualities of *sattva*, *raja*, and *tama* — goodness, passion, and ignorance. This is spiritual science and one should understand it.

Therefore *Hari-nāma-cintāmaṇi* (2.13) says:

kṛṣṇa-nāma cintāmaṇi anādi cinmaya
yei kṛṣṇa, sei nāma — eka tattva haya

Krishna's name is *cintāmaṇi*, a desire-fulfilling tree. The name will give you everything, whatever desire you have. You have a desire to eat stool, so *kṛṣṇa-nāma* will give you stool. "All right, eat stool." The fruitive workers, *sa-karma karmīs*, have so many material desires. If they chant "*hare kṛṣṇa*" then the name will fulfill all of their desires and give them so-called religiosity, so-called *artha*, economic development, and for those who desire liberation, Krishna will also give them that. If one attains the stage of *nāma-ābhāsa* they'll get liberation. But those *niṣkāma-bhaktas* — devotees who have no desire for material enjoyment, no desire for liberation — what will they get? The name of Krishna, which is *cintāmaṇi*, will give them *kṛṣṇa-prema!* If you are free from all desires for material enjoyment and desires for liberation, then definitely you will get *kṛṣṇa-prema*. Definitely! But as long as you have these desires the name will never give it to you. In his *Bhakti-rasāmṛta-sindhu* (1.1.11), Srila Rupa Goswami says:

anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-śīlanaṁ bhaktir uttamā

Uttama-bhakti, pure *bhakti*, is when one has no other desires — no desire for material enjoyment and no desire for liberation and only the desire to serve and please Krishna. This is the meaning of *vaiṣṇava*. Mahaprabhu has taught that in His fourth verse of *Śikṣāṣṭaka*:

na dhanaṁ na janaṁ na sundarīṁ
kavitāṁ vā jagad-īśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi

Krishnadas Kaviraj Goswami explains this verse with two verses as follows: *[Caitanya-caritāmṛta antya* 20.30-31*]*

"dhana, jana nāhi māgoṅ, kavitā sundarī
'śuddha-bhakti' deha' more, kṛṣṇa kṛpā kari'"

Mahaprabhu is a practical teacher. He teaches us what we should beg from Krishna: "O Krishna, I am not asking for material wealth. I am not asking for material followers. I am not asking for a beautiful lady to enjoy."

"Then what are you asking for?"

'śuddha-bhakti' deha' more, kṛṣṇa kṛpā kari' — "O Krishna, only give me pure, unalloyed devotion, life after life."

ati-dainye punaḥ māge dāsya-bhakti-dāna
āpanāre kare saṁsārī jīva-abhimāna

Mahaprabhu is the Supreme Lord, but in order to teach us He thinks Himself a conditioned soul. The conditioned soul has so many desires, and thus he may beg for material wealth, followers, a beautiful lady to enjoy, or liberation. But Mahaprabhu says, "I am not asking for this. Please give me *dāsya-bhakti*. I'll become Your eternal servant. I am not asking anything from You, only give me *śuddha-bhakti*, pure devotion." This is Mahaprabhu's teaching.

Vaiṣṇavas are free from all sorts of material desires and are free from the desire for liberation. They only ask for pure devotion. That is *vaiṣṇava*.

What is *vaiṣṇava-dharma*, the activities of a *vaiṣṇava*? Bhaktivinode Thakur describes in *Hari-nāma-cintāmaṇi* (2.30-31):

ataeva nāma mātra vaiṣṇavera dharma
nāme prasphuṭita haya rūpa guṇa karma

kṛṣṇera samagra līlā nāme vidyamāna
nāme se parama tattva tomāra vidhāna

Complete surrender unto the holy name is the *dharma* of a *vaiṣṇava*. Are you a *vaiṣṇava*?

Devotee: No, I am not *vaiṣṇava*.

Gour Govinda Maharaja: Are you desirous of becoming a *vaiṣṇava*? Yes? Then the *dharma* is complete surrender unto the holy name — *ataeva nāma matra vaisnavera dharma!* This is the *dharma* of a pure *vaiṣṇava*, a *vaiṣṇava* in the true sense. The name is identical with the Lord, *nāmī*. It is not different from Krishna. If you chant the pure name then the all-beautiful form of Krishna, Shyamasundar, will appear before you. Not only His form, but all of His qualities and all of His pastimes. *kṛṣṇera samagra līlā nāme vidyamāna* — All of Krishna's pastimes are present in His holy name.

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare

Prabhupada says to chant the offenseless name. He has not said to chant *nāma-aparādha*, offensive name, or *nāma-abhāsa*. No. In his purport to *Caitanya-caritāmṛta ādi* 17.23 above he says that one should chant the offenseless name, the pure name. Chanting the pure name means you will definitely get Krishna, you will definitely always be with Krishna, and all of His pastimes, His beautiful form, and His wonderful qualities will be revealed to you. ❀

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Somehow or Other Chant

From Srila Jagadananda Pandit's Prema Vivarta chapter 20

calite basite svapne bhojane śayane
kali-damana kṛṣṇoccāre vākyera pūraṇe

To nullify the age of Kali, in all of one's activities, while moving about, sitting, dreaming, eating, and sleeping, one should recite Krishna's name, which is the perfection of speech.

helāte-o kari' nāma nija svarūpa pāñā
param-pada vaikunṭhe yāya nirbhaya ha-iyā

Even if a person chants Krishna's names neglectfully, he will surely achieve his *svarūpa*, original spiritual self, and attain that state beyond all material fear and lamentation.

yena tena prakārete laya kṛṣṇa-nāma
tā'ke prīti kare kṛṣṇa karuṇā-nidāna

madyapāne bhūtāviṣṭha vāyu-pīḍā-sthale
harināmoccāre mukti tāṅ'ra karatale

If somehow or other a person chants Krishna's holy name, Krishna becomes attracted and showers the chanter with causeless mercy. Even if a drunkard, a person who is ghostly haunted, or one who is suffering from disease simply chants the holy name of Lord Hari, then liberation is immediately within their grasp. ❀

[*No verse numbers given. Appears on pages 91-92 in the Sri Chaitanya Gaudiya Math edition.*]

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The Thief of Gokul

gokulair gokulaṁ ninye gokulaṁ gokulair haran
gokulaṁ gokula strīnaṁ gokulair gokuleśvaraḥ

The Lord of Gokula, drove His cows (*go kula*), as He entered Gokula, stealing the senses (*go kula*), of the young girls of Gokula and the eyes of the people of Gokula. ❀

— Srila Krishnadas Kaviraj Goswami, *Śrī Govinda Lilāmṛta* 19.94. English translation by Sri Advaita Das. Rasbihari Lal & Sons. Vrindavan. 2000.